

The Parallel
BETWEEN
DAVID, CHRIST, and K. CHARLES.
David's Glorification In Their

Humiliation
AND
Exaltation.

Delivered in a SERMON preached at
Wadbury in Suffex,
By J. W. Minister there,
[1662]
UPON
The Publick Thanksgiving, May 24. 1660.

Psalm 138.

Domine exalta me in sanctis tuis.

Invidiosus stultis Amantissimus

London, Printed for R. Baskett at the Signe of the Gun
in Little Brittain, 1660.



To the right Honourable,

JOHN Lord CULPEPPER,

Baron of

THORSWAY,

Master of the Rolles, and one of his

Majesties most Honourable

Privie Councill.

My Lord,

Being utterly disabled
by a sore affliction,
(which it hath plea-
sed the most wise God
to lay upon me in Ju-
stice to chastise my finnes, and in

a mercy

The Epistle

mercy to season me for those joyes
which he had prepared for his
Church) lest I should be exalted
out of measure) from joyning with
the Tribes of our Israel ; in perso-
nall Acclamations of congratula-
ting the miraculous return of His
Sacred Majestie ; I made hard
shift with my crutches to crawll
to the Church, and solemnly there
with slender abilities, but sincere
affections to manifest my joy, and
blesse the Lord in a Sermon ha-
stily provided for that purpose :
With that I presume to present
your Lordship, to whom I know
my self indebted for many noble
Favours, which the Injuries of the
Times can never blot out of my
mind

Dedicatorie.

mind, though they have till now
forbid me to acknowledge. I am
assured, the matter of it will be ac-
ceptable to your Loyall Heart,
but for the manner and meannesse
of handling it, I cast it as I doe
my self at your Lordships feet,
begging as both need, to be Patro-
nized from others reproof, but espe-
cially from your own severe cen-
sure, and just indignation.

My Lord, if your Lordship
vouchsafe to pardon both, it is all
that can be desired by him who
shall never cease to sollicite Heaven
with Prayers, That your Lord-
ships known and approved faith-
fulnesse and wisdom may long
prosper in the Service of his Sacred
Majestie,

The Epistle, &c.

**Majestic, and the Church on Earth;
and at last be rewarded with Eter-
nall happinesse in Heaven.**

Your Lordships

most humble

Servant,

J. W.



The Parallel between *David, Christ,*
and King *Charles*, in their Humi-
iliation and Exaltation.

Pfal. 118. v. 22, 23.

*The stone which the Builders refused, is become
the head of the Corner.*

*This is the Lords doings, it is marvellous in
our eyes.*

THe day is for publick thanksgiving; I
have taken a Psalm for the accommo-
dation of it, and with good authority,
Psalm 81. 2. Take a Psalm, and again,
Psalm 95. 2. *Let us come before the pre-
sence of the Lord with thanksgiving, and make a joyfull
noise unto him with Psalms*: It was the custome of the
Church in all ages to celebrate their solemn thanks
unto God with Psalmes; whether said or sung is in-
different: We have examples, Exodus, 15. *Moses
Song*, Judges 5. *Deborahs Song*: David made most
of his Psalmes for that purpose to praise the Lord;

This stone which the Builders Our

Our Lord himself practised it; After his last Supper, he sung an *Hymne or Psalm*, Matth. 26. 30. The Apostles command it, when fit matter of joy is, *Let them sing Psalmes*, James 5. 13. *in Psalmes, Hymnes, and spiritual Songs, singing with grace in your hearts to the Lord*, Colos. 3. 16. *practised it themselves*, Acts 4. 24. and Acts 16. 25. So did the Primitive Churches, Bellarmine acknowledges it; I wonder the more that the Papists have cast out of their Church singing of Davids Psalms. Some would have it so among us, have disputed against it. I wave it.

This Psalm is a *Psalm of Thanksgiving*, and that upon a solemn day, and so more suitable to our day and duty: I could not find a fitter, if I had sought throughout the Scripture, it will appear by consideration of three things which are the parts of the Text, and to which, all that goes before in the Psalm, is but prelufory.

3. Parts.

1. 1. The joyful matter, for which thanks-giving is made. Ver. 22. *The stone which the Builders refused, made the head of the Corner.*
2. 2. The Author of that great joy in making it, acknowledged. Ver. 23. *This is the Lords doings.*
3. 3. The effect of it upon all the godly, which is to admire and praise him for it; *It is marvellous in our eyes.*

I. Part The matter.

I begin with the first, The matter of Thanksgiving;
The stone which the builders refused is made the head of the

the corner. There is abundance of matter contained in it, I would gladly give you account of all, though but a short one.

We may ask the *Eunuches* Question, of whom speaketh the Prophet *David*, (for he undoubtedly was the *Penman of this Psalm*) of himself, or of some other? The Answer is of himself and others also.

1. Of himself as a King now restored to his Kingdom; Primarily and Literally, *He was the stone.*

1
David.

2. Of Christ mystically, of whom *David* was a Type, who was raised up, and made the head of the Corner, *He the Stone.*

2
Christ.

3. Of other Kings, which are of Gods Appointment and Reign by Christ, and for Him, symbollically, and so of our King, *cast out by the builders*, but by God, *made the head of the Corner*, He also is the stone; All these are to be prosecuted severally.

3
The King.

Besides these, *Berchorius* tells us, and from the *Rabins*, of a Material stone; that was in the building of *Solomons* Temple, all the stones being hewen in the Mount, and after brought to the place to be laid, there was one great stone among the rest, which would lye no where, the builders tried often, and could not lay it in the building, and therefore resolved to trie it no more, but cast it out among the rubbish: at last coming to a corner place they could find no stone fit, till they re-assumed the stone cast off before, and there it fitted excellently.

I know not how true the Story is, I pass not, if it were, that were no such matter for a solemn thanksgiving; it is not material stones, which are of mens hewing and building, but *living stones*; for the building

ing whereof God is the builder, that this Psalm of thanksgiving is instituted: The stone here is Allegorical, so is all the Text: We must look to that, and
To David. 1 In order to David, *He is that stone the builders refused, and was made head of the corner.* The Jewes will have it to be meant onely of him, we yeild that literally and primarily it is so.

The reason of the Allegory is this, a Kingdome, or People is compared to a great House or building, so it is commonly in Scripture, *Esa. 2. 6. The house of Jacob*, that is, *all the people that came from Jacob*, *Jer. 2. 4. The house of Israel*, so *Jacob* was called, all that came from his loyns, the Nation of the Jewes called the house: so it is in profane Authors, *Virgil* calls the *Romans*, *Domum Assara*, because they descended from thence by *Aeneas*; nor is the Allegory without reason: as in a great house which is intended to last long, there is a foundation which bears the building tried stones; upon that many other rowes of stones are laid, then all the several rooms set up and furnished as the builders contrive, and are able till all be finished; so in a Kingdom: The Foundation stone is the King; the Nobles, Counsellors of the next row of stones to him, they help bear all; then the people as other stones built upon them; and of them several rooms and offices constituted: I must not stand upon it

Now in this house of the kingdom of *Israel*, we have, 1 *David the chief stone, so appointed by God, when anointed King by Samuel the Prophet, 1 Sam. 16. 13.* The Jewes say he was called a stone ever after *he slew Goliath with a stone, 1 Sam. 17. 49.* We regard not

1
*David a
 stone.*

not that, if it were so, that was but a nick-name, but the Metaphor is with great reason: Kings had need to be stones hewen out by God the builder, and fitted, tried by afflictions, and seasoned; so *David* was, that they may be able to bear the great burthen of the Kingdom laid upon them: and moreover, stones to bear out thrusts and storms that will be against them, to be able to break in pieces those whom they fall upon: solidiry, strength, power, patience, are required in a King, as in a stone. But though *David* was such a stone, yet he was.

2 Refused, rejected, cast out, as one no wayes meet for the building, not to be endured in any place of it, persecuted with most deadly hatred as a dangerous person, a capital enemy, not suffered to abide within the Inheritance of the Lord as himself complains to *Saul*, 1 Sam. 26. 19. *Hunted as a Partridge in the mountains, forced to shelter himself in Woods, Caves, Rocks, every minute in danger of death, at last forced to flee into other Nations, enemies of the people of God, bid as he complaineth, go serve other gods, 1 Sam. 26. 17. there among the Philistines he found a little Harbour, who could find none in Israel; nor was he onely himself thus refused, but for him, his friends, his Fathers house persecuted, forced to flee, the Lords Priests many of them slain, 1 Sam. 22. 18. His acquaintance stood afar off, durst not own him, he was a stone so tossed, rowled to and fro, nothing would cleave to him; this Davids case; Thus he refused; and that*

²
Refused.

3 By the builders: *Saul* the Master Builder, His Counsellours, Captains, Souldiers, Servants, all of them workmen and skilful in the building; It is e-

³
By builders

nough

enough to mention them; these were they refused him: and when they refused, who durst speak or controll, if any did speak well of *David*, he smarted for it: *Abimelech the high Priest* did, but was slain and all his Family for it. *Jonath. Sauls son* did, but was reviled by his Father, called *Rebell*, had a *Favelin* cast at him, 1 Sam. 20. 30. 33. But for all this God had chosen him; he was an elect precious stone with God, and he would give him a place, the chief place in the building: brings it to pass in his time, so we find him in the next place.

4 Made the head of the corner; made, that is, constituted, set, laid, established, The head; (i.e.) the chief, the principall, the Supream; so the King is in the Kingdome, the first Foundation stone of the building, nay more, the Head of the Corner, that is, a stone which bears up two walls and joyns them together, the Union of all the parts of the building, so of the Kingdome is made, and continued; by that the house stands, so do all in the house, Lawes, Offices, minds, Affections; there would soon be falling off, renting, ruine, if not joyned together as Members in one head, so walls in one head of the Corner. I must discharge this point, I trust you understand it in order to *David*; I proceed.

2 To Christ. In order to Christ, that this Text is understood of him, of whom *David* was a Type, and therefore Christ is called *David*, Hol. 3. 5. *David the King*, is *Christ the King*. Though the *Jewes* deny it, yet we have sure testimony of Scripture, Christ applies it to himself, *Matth. 21. 42*. So doth Saint *Peter*, *A cts 4. 11*. Tells the Rulers and Elders that Christ was the stone refused by them the builders. So he doth again in

1 Pet. 2. 7. *Now his Kingdome, his Church is called a house, the House of the living God, the Scripture is clear for that also, 1 Tim. 3. 13. The House of God which is the Church: I will not multiply Texts.*

And it is a stone house, *All the faithfull as living stones built up into a spiritual house, 1 Pet. 2. 5. Abrahams children raised out of stones, cut out of the rock, all hewen in the Mount, Gods Election: I may not stand upon it.*

Now in this house and building the Church, there is 1 Christ the stone, a tried precious stone a sure foundation, so *Esay* calls him, *Es. 28. 16.* and out of him, *Saint Peter, 1 Pet. 2. 6, 7, 8.* In *Daniels* vision, *He the stone cut out of the mountain without hands, which grew so fast and great that it filled the whole earth, Dan. 2. 34. 35. and 44. 45.* Christ was indeed a tried precious stone, onely fit for foundation, for beauty, bulk, strength, patience, able to bear all the weight that was laid upon him, and there was enough laid upon him, the world could not bear it; and his power such, *that whosoever falls on it is broken; but on whomsoever it falls, it grinds him to powder, Matth. 21. 44.* yet he

1
The stone.

2 A stone refused, just like *David*; rejected, despised, reproached, persecuted, thought not worthy to live, they tried away with him, away with him, and at last cast him out among the rubbish, crucified him betwixt two thieves, reckoned him never to be remembered, thought on any more.

2
Refused.

3 By the builders; Those which took themselves for great and wise builders, *Annas, Caiphas, Herod, Pilate, the Elders, Rulers, Scribes, Pharisees, Souldiers,*

3
The builders.

and upon the matter the whole Nation of the *Jewes*; all against this stone, all refused him, *Nolumus hunc regnare*, away with him, crucifie him, was the vogue and cry of all. But though refused of men and devils (for so they were in that) yet he was elect & precious with God, and at last after he was tried sufficiently, and cast out by them, he was as it follows.

4

4 *Made the head of the corner.*

The Head.

1 *The head*, that is chief, the foundation, other foundation there is none, no name under heaven given among men by which salvation is to be had, *Acts 4. 12.* Indeed the Apostles are called *foundations*, *Ephes. 2. 20.* but it is meant the Scriptures, Doctrines of the Apostles and Prophets, Christ the summe of them upon which they themselves are built; or if their persons be meant as *Rome* will have it, they are but a second row of stones, foundations built upon Christ, themselves the chief stone; *Peter* though a stone was built on him, not able to bear the weight of the Church else. Saint *Paul* sheweth expressly, *other foundations can no man lay then that is laid; which is Jesus Christ, 1 Cor. 3. 11. Christ onely the head-stone, and*

2
Of the corner.

2 *The stone of the corner*, by which two walls are firmly joyned into one building, Jew and Gentile; so Saint *Austin*, but Saint *Paul* far more, *by which the whole building is joyned both in Heaven and Earth, God and Man, the Church triumphant and militant, the whole body compacted, Ephes. 4. 16.* All grow together in Christ the head, meet and are knit in him; Thus is Christ this stone, spiritually, mystically, and the Text fulfilled in him, *Who was the stone which the builders.*

builders refused, and is made the head of the Corner. I proceed to the

3. In order to the King, to him symbollically, the Text may be applied; of him truly said, *Kings reign*, for and under Christ, (he saith it, *by me Kings reign* ; he gives them (such as are right and lawful Kings) his Title, *Dixi Dii*, and therefore his Texts may without violence be humbly applied to such.

³
To the
King.

Now every Kingdom (as before) is *an house, a building*, though the people be not of one family as that of *Israel*, but of divers, yet coming into one society, make one house ; such is this Kingdome, and though three Kingdomes formerly and sometimes many more, yet united to one head are one Kingdome, one House.

And in this Kingdome, we have as in the Text.

1 The King the Stone, not every one that would pretend to the power of the King, but he that hath the right, our Gracious King *Charles* the Second, none ever did or can question his Right; and he as other rightful Kings, appointed by God, as *David* in his Kingdome, Christ in his Kingdome, so King CHARLES in his Kingdome is a stone, a tried stone, hath been long by many afflictions a precious stone; in his faith, life, nature, vertue, his enemies acknowledge it, all Nations have had experience of it, wonder, praise it ; a stone for his patience able to bear much, and only to bear the weight of his Kingdome ; other stones have been tried, but the building hath shook, hath been ready to drop down, the beauty, glory of it is fallen. He the stone, and which is to be

I
He a stone.

B a

added

added, cut out of the Rock of antient Nobilitie; *Solomon* pronounceth them blessed, *whose King is the Son of Nobles*: no King on earth superiour to him in this; others that have taken upon them his place and power, had nothing of his Nobility, some of them were of the basest of the Nation that made the building tremble, yet we find him.

2
Refused.

2. *Refused*, rejected, despised, persecuted, cast out, not *David*, not Christ with more scorn, contempt, curses, execrations, deadly hatred, hunted as a Partridge, not suffered to rest in any secret part of the Kingdome, not thought fit to have any the least place in the *building*, counted the onely pernicious enemy, the common enemy, his life not onely here but abroad hunted after, sought by pistols, poysons, &c. No cost, no care spared to rid him out of the way, he might well say with *David*, *that every day there was not a minute between him and death*, and mourn especially because they said unto him, *Go serve other Gods*; And with him all his Fathers House, and Fathers friends, and all that loved, served, yea wept and prayed for him, hated, threatned, persecuted, many imprisoned, hanged, beheaded, &c. thus he *refused*; and that

3.
By the builders.

3. By *Builders*, who the builders were you know I may not name them, Generals, Senators, Counsellors of State, Captains, Church-men, many souldiers very many Sectaries, of all sorts innumerable, all professed Builders such as would be counted Master-workmen, skilful Artificers to build Church and State: and will you see what work they made.

1. Of the Church a very *Babel*, a confusion of all Religions,

Religions, rather irreligious Heresies, damnable Doctrines, horrible Blasphemies: and by this time if they had prospered, it is feared in stead of building they had pulled down all Churchies, Ministry and Religion ere now: and for

2. The State, a glorious Common-weale they promised to build, but indeed they minded onely building their own houses, some that had not an house before have builded great ones: but the house of the Kingdome they have pulled down, destroyed the Lawes and Government of it, wasted the stock and maintenance, ruined the Trade that should maintain it, the cry of multitudes, yea millions attest it which are impoverished, undone, perished: the ancient glory of it departed, that the Nation is a scorne among all Nations. They professed to be skilful Physicians as well as Builders; but the sick Land spent all upon them and was worse still, her wound more grievous and incurable; These those builders that refused him; but for all he was thus refused, God saw it and laught at them, *His Decree was to set his King upon his holy hill of Sion*, and he hath at last done it in despight of all when his time is come, and that is now, *This stone thus refused by the builders comes*; and as it follows in the Text.

It made the head of the Corner.

1. *The head, (i. e.)* The chief, supream in all the Building, he was so before by right the birthright, *Made the* but refused, denied it this twelve years, by you know *head.* whom; but now is made, the Parliament Voring it, proclaiming

proclaiming it, commanding it to be proclaimed. The General and Army approving it, the State of *Scotland* and *Ireland* unanimously concurring to it, all sorts by Sea and Land, Citties, Townes, Burroughs, Parishes, Villages, publishing it, clapping their hands for joy of it, making all expressions they can of the gladness of their hearts for the return of his Majesty and to what? to be according to his Right in these his Majesties Realms and Dominions, *next under; Christ supream Head and Governour*; not the Pope above him as the Papists would have it; nor the people the collective body above him, as those that are given to change would have it: Nor the Kirk above him as some perhaps would have it; he should not then be the Head: but he is made the Head, and that

²
Of the Corner.

² Of the Corner to joyn together two walls, not onely of *York* and *Lancaster*, as *Henry* the Seaventh, or *England* and *Scotland* as King *James* of blessed Memory: but a far greater Union is expected by this King, the Head even of the whole Body, Church and State, of the minds, affections, divisions, breaches, which are great, wide: Others made them, it was their interest to divide, the Kings is onely to joyn together in one to unite all: this we trust, hope for, pray for, that as he is made the *Head of the Corner*. so that there may be a gathering together of all in him; he will do his part, let others doe theirs. Thus the Text is also and without any violence applied to him: to *David* Literally; to *Christ* Mystically; to King *Charles* Symbolically: *The stone which the builders refused is become the head of the Corner.*

I have

I have onely one thing to adde to it:

As *David* was so made for a long time after, even till Christs coming; as Christ was so made and continues for ever, for to him is given, *Imperium sine fine*; so we hope and pray that King *Charles* may be so and his Posterity in these Kingdomes till Christs second coming, even as long as the Sun and Moon endureth.

I have hitherto given you account onely of the first part of the Text; the matter of the Thanksgiving, containing both the Humiliation and Exaltation of *David*, *Christ* and the *King*; their Humiliation, *A stone refused by the builders*; their Exaltation, *Made the head of the Corner*; Proceed we now to the

2 The Author of this joyful matter, he is to be acknowledged, we are met here to do it; it is in the next words;

II Part.
The Author.

This is the Lords doings.

The Lords, that is, *the God of Heaven and Earth*, the Lord of all; What is his doings? Their Humiliation being refused, or their Exaltation being made the head of the corner? It must be said, acknowledged of both; *All was the Lords doings.*

1 Their being so refused; *David* looked upon his, yielded it the Lords; as of *Shimei*, *The Lord hath bid him curse*: Christ yielded it, he tells *Pilate*, *He could have had no power over him, if it had not been given him from above*: The King acknowledgeth his, saw the Lord all along in his doings, said with *Aly*,

I
Of their
being Re-
fused.

It

It is the Lord, let him do what seemeth good in his eyes ; resigned himself to him in all his sufferings ; as David did, If the Lord have any delight in me, he will bring me back, if not, here I am, let him do his will : 2 Sam. 15. 26. and indeed, There is no evil in the City but the Lord hath done it, Amos 3. 6. For affliction riseth not out of the dust, comes not by chance. Evil men and Devils have their hands in it, had in his, but they were but the Executioners of Gods Decrees, the sin was theirs, the act, the work his: in all evil, if of punishment, it is of Gods approbation ; if of sin, of his permission and both order'd and govern'd to serve his ends, fulfil his Decrees, His doings ; If a reason be required of it, though his doings be often secret, yet may give these. I but name them,

1

1 To punish the sins of this land, pride, fulness of bread, idleness, &c. He often makes the head ache for the transgression of the body ; *He took away good Josiah, because he was displeased with Judah.* He would shake the Kingdome to make them tremble before him, and his way was to suffer the foundations to be removed.

2

2 To vindicate the Kings righteousness, it is done to the full ; and all his Declarations were, that he took up Arms to save his Life, Crown, Kingdome, Posterity, Lawes, Religion, which he saw were intended to be destroyed, He was not believed. They that intended it protested and swore they had no such intent : God gives them into their hands proves them, proves them lyars, perjured persons ; the King true and righteous, and by both glorious.

3

3 To discover the madness and fury of Fanatics,

ticks, Hereticks, Schismaticks of all sorts, which went under the vizors of Piety, Religion, for honest good men, Angels of Light, the simple were deceived; but they are by this known, their vizors pluckt off, their poysonous teeth hid in their gums, discovered; they have been suffered to play so long, that their Myſtery of iniquity might be manifest, and the intended ruine of Religion ſeen, obſerved by all.

4. Laſtly, to make the King fitter for his place by his ſufferings, as ſtones are hewed to ly the ſurer: David was by his fitted for the Kingdom: Chriſt himſelf was made by his ſufferings a perfect Captain for our ſalvation, *Heb. 2. 10.* and ſuch is the King; all ſay it, the onely Prince in the world perfected for Government. This the firſt, *his being re-
fuſed by the builders, that was the Lords doings*; and indeed that he was ſo, and ſo long, was marvellous in our eyes.

But paſſe we to the ſecond,

2 Their being made the head of the Corner, of that the words are chiefly intended, that *that is the Lords* *of being
doings* made head.

Of David and Chriſt the Scriptures ſay it, none will queſtion it: of our King, as he himſelf acknowledgeth it, ſo muſt we, that we may aſcribe the glory of all to God.

Now its his doing, not only by his univerſal concurrence, without which the Sunne doth not ſhine; nor the fire burn, but of his ſpecial and immediate hand; there are many Arguments to ſhew it, and thoſe ſo manifeſt that every one which doth not wil-
C fully

fully shut his eyes may see it, and if envy hath not prevailed totally against grace, must acknowledge it to be his doings : I name but some of them.

1. 1. That it is done above hope, against hope, as Sarah's bringing forth a son : That will appear, if we confider,

How many Mountains in the way, great Mountains, all removed, *overturned, overturned, overturned* ; who but God did that ? You know what oppositions there were : how many swords drawn against it ? they turn'd into their scabbards : How many Hearts sworn against it ? they turned into desires and longings for it : How many Policies to prevent it ? they *overturned* , and the Authors of them.

2. 2. That is done by such a way, not by might, power, noise of Battail, shedding of blood, which none could imagine it could be done without : Not by the Armies and Arms of Friends nor Forreigners, they could not or would not do it ; indeed God would not suffer it, least it should not be thought his work ; but by changing the hearts of men, even of enemies ; that is his doing.

3. 3 That it is done so suddenly ; As when the Seas were stilled and a great calm at Christs Word, his Divinitie appeared ; so it is when the Lord undertakes to doe a thing, *Non amat tarda Molimina* : His Word runs swiftly, *He rides on the wings of the wind* ; all the changes that have been wrought, were sudden, that declares it was his doings.

Perhaps some will say the hand of *Foel* was in it ; the General, the Parliament, the Souldiers, the Citie, &c. It is true they were instrumental, but all set

at work by God: who was their Father it may be demanded, as when *Saul* prophesied? *There is the Husbandmans hand in tilling, manuring, sowing the ground, then the Rain falls upon it, the Sun shines, but God doth all by them.* I cannot stand to enlarge it. In *Dauids* case, so in the Kings; All *Israel* and *Amasai* the General came to fetch *David* home; They all cry, *Thine are we David, thine are we thou son of Jesse, Peace, peace from the Lord be upon thee and thy helpers,* but it was the Spirit of the Lord came upon them, *1 Chron. 12. 18.* and the truth is, if it had been done by the Arm of flesh, the Lord had been lesse seen in it; if done by those that all along fought for the King, suffered with and for him, it would have abated the Lords Glory in that; but for them, they help not the work forward, I dare say in some respects they hindred; God would not have it done by them, that the world might know *it was his doing*, he made rather those that were his Enemies the instruments of it, that as the turning of hearts, so the return of the King might be clear to all, to be his work.

The Use of it is to open the eyes of those that envy it; and admonish them to see the Lord; and the operation of his hands, lest he cast them down in stead of building them up: Heretofore in actions against the King, though the Arm of flesh was visibly in it, and oft times as at *Worcester* fifty thousand to ten thousand, yet they cried out, *the Lords doings*; It was so, we saw it and submitted; Let not them shut their eyes against his doings now, least they be found fighters against God. The Jewes see him and

1. Use.

acknowledge his work; shall any Christians be more blind; hear what *Esay* saith, *O Lord when thy hand is lifted up they will not see*; but the Conclusion is, *They shall see and be ashamed*, *Esay* 26. 11.

Use 2.

The second use, since it is the Lords doings, Give him all the Glory; take heed of robbing God and giving it to any creature, that is, kissing the hand. I tremble at the thought of it, it is a robbery God will not bear; we may give thanks to men that have been instrumental, but *all Glory only to God for them*. Let the best of them know when they have done all, *they are unprofitable servants*, they have done but what they ought to doe; If any arrogate ought to himself, let him fear lest the worms chastise his insolency as they did *Herods*. It is the Lords doings, to him be all the praise. There remains onely the last point, which I shall discharge in a word or two.

III.

Part.

The Effect.

3. The effect of it upon the people:

It is marvellous in our eyes.

THINGS then are *marvellous* when they are beyond and above the expectation of all men; when no reason can be given of them; when they exceed the capacity of humane apprehension; when they cause wonder and amazement, in the minds of the beholders; little less then miracles; such a *marvellous thing was this*.

Give me leave onely to present it to you, and be you the judges.

That

That a man cast out of his Countrey, persecuted with all deadly hatred, sought to be destroyed by all the power and policy that Armes and Arts could imploy, and that which scarce ever misseth, money, which commands them all; Forsaken, abandoned, by his Subjects; deprived, destitute of Friends, Estate, House, Lands, Necessaries to preserve his Life, much more to recover his Right; Condemned, Abjured, Engaged against by three Kingdomes: Against whom so many thousand Swords, and thousand thousand Hearts were drawn, and sworn: The Swords that would have been for Him, not daring to appear; the Hearts that were for Him, daring onely to sigh and pray in secret: that He after all this should come, and come in such a way, To be the Head of the Corner, King of his three Kingdomes; and so suddenly all Mountains removed out of His way, as if they had been made but of smoke; all Hearts turned towards Him: all Swords drawn for Him: This is the work of this day, It is the Lords doings, and it is marvellous in our eyes:

Such,

*Such was Davids and Christs Exaltation,
Such is King Charles His Restauration.*

Now I find *marvellous* things have produced contrary effects, in some praise to God, in others envie, and blasphemy; Christs Miracles of casting out Devils, some blessed and glorified God for it; others, as the Pharisees, blasphemed, said he did it by Belzebub the Prince of Devills; thus the same Sun melts the wax, and hardens the clay.

Beloved, Our heartie desire and prayer is, that all minds may be inlightned, all hearts united, that as God hath done *marvellously* for the King, in making him the *head of the Corner*, so he will do *marvellously* for all of us; in Uniting Hearts and Hands to Him, and one with another; *That we may be living stones of the building, and enjoy the blessings of righteousness and peace by his restauration.*

But if any be envious still and will not see, but blaspheme, I admonish them to take heed, lest he prove such a stone to dash them in pieces that fall upon him; and grind them to powder upon whom he falls.

But those, whose eyes God hath opened to see his *marvellous workes*, they will blesse the Lord; fear him and the King, for they are joyned together: My son saith Solomon, *Fear the Lord and the King*: They will cry out with Amasai, Peace, Peace, from the Lord, be upon the head of the King, and upon all his Helpers; and Grace, Grace, to the Top Stone, which God and not Man hath set up;
And

(21)

And joyn all with Hearts and Voyces in the Angels Antheme; *Glory be to God on High, on Earth, Peace, to men of good will.* Which God grant for His infinite Mercies, and the Merits of Christ.

Amen.

FINIS.

